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The Liberalist

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Look at a branch, a bird, a child, a rose,

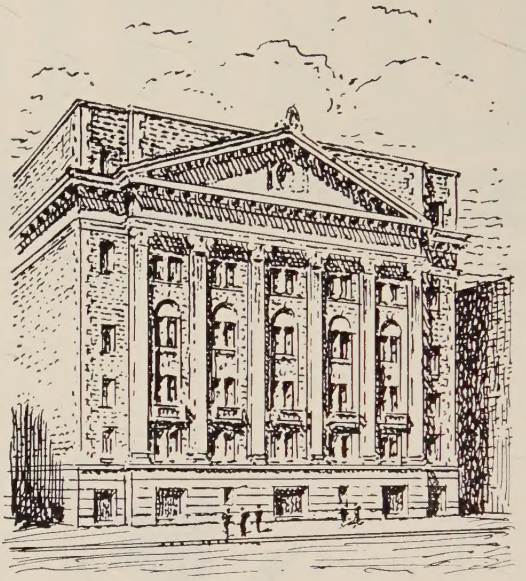
Or anything God ever made that grows—

Nor let the smallest vision of it slip,

Till you may read, as on Belshazzar's wall,

The glory of eternal partnership.

Edwin Arlington Robinson



THE PEOPLES CHURCH OF CHICAGO

Lawrence Ave. at Sheridan Road

This Church was founded July 7, 1912, as a liberal independent church. It united with the American Unitarian Association, Western Unitarian Conference and National Federation of Religious Liberals in 1923. Property purchased for new building 1924. Ground broken June 14, 1925. Corner stone laid November 15, 1925. Church dedicated October 10, 1926. Preston Bradley has been the Pastor from the beginning of the Church.

Declaration of Principles

"The purpose of the church is to deal in plain terms with the supreme things in human life as measured by the rational conclusions of science and history. It seeks to promote a conception of nature, history and the meaning of life in accordance with the facts of experience and with the progress of growing knowledge. It is essentially religious, not in the traditional but in the scientific and ethical sense of the word. It regards religion as spiritual energy directing itself toward the enrichment of the individual life and the perfection of the social order. This church assumes the right of every one to think his or her own thoughts, and expects the greatest progress to follow from entire intellectual liberty and perfect freedom of judgment. It welcomes to its membership all who wish to co-operate in making a world which shall be enlightened by knowledge, guided by reason and animated by good-will."

The Liberalist

PRESTON BRADLEY, Editor
GRACE THAYER BRADLEY, Associate Editor

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MARCH 6TH

IS ASH WEDNESDAY

During the Lenten Season Dr. Bradley will preach a series of sermons on

Toward Larger Living

March 10
"THE RECOIL OF HATE"

March 17
"THE WEAPONS OF LOVE"

March 24
"YOU AND YOUR CONSCIENCE"

March 31
"SPIRITUAL LAWS AND SOUL POWER"

April 7
"THE LIFE BEAUTIFUL"

April 14
"THE CHALLENGE OF TRIUMPH" (Palm Sunday)

April 21–Easter Sunday

9:00 a.m.—"A MORNING GARDEN"
11:00 a.m.—"LIFE, I SALUTE YOU!"
3:30 p.m.—"CONSECRATION"
7:30 p.m.—"IMMORTALITY—GIFT OR ACHIEVEMENT"

The Peoples Church of Chicago

941 Lawrence at Sheridan

34th Year

SUNDAY MORNING SERVICE—11 o'clock—Broadcast by WJJD

SUNDAY EVENING SERVICE—7:30 o'clock—Not Broadcast—2,000 seats

CHURCH SCHOOL OF RELIGIOUS EDUCATION—9:30 a.m.

✦ ✦ ✦

WEDNESDAY EVENING BOOK LECTURES—8 o'clock

MARCH AND APRIL BOOKS

March 6—"THE GAUNTLET"—James Street

March 13—"A CATHOLIC LOOKS AT THE WORLD"—Francis E. McMahon

March 20—"THE STARS ARE STILL THERE"—Stewart Edward White

March 27—"THE SPRINGS OF CREATIVE LIVING"—Rollo May

April 3—"THE ROAD TO COURAGE"—Henry Wyman Holmes

April 10—"THE PERENNIAL PHILOSOPHY"—Aldous Huxley

April 17—"THE BIBLE AS LIVING LITERATURE"

✦ ✦ ✦

DR. BRADLEY ON THE AIR

Every Sunday—11 a.m.—WJJD—Morning Service

Every Sunday— 6 p.m.—WGN—"Your Right to Say It" with Dr. Preston Bradley as Moderator

Every Weekday, Monday through Friday—6 p.m.—WGN

Every Wednesday a Book Review—Every Friday a Question Box

"IS CHRISTIANITY POSSIBLE?"

SERMON BY DR. PRESTON BRADLEY,
Pastor of the Peoples Church of Chicago

DEFINITIONS are first in order, I think, this morning. It is very important, when people are talking about any subject or discussing any problem, that they have a mutual understanding of what words mean. There would be much less useless argument in the world, and much less misunderstanding, if we all used words which conveyed to each other accurate and definite meanings. We think we speak the same language, very frequently we do not, and there is no place in which the discrepancies exist any more tragically than in a discussion of Christianity as a great religion.

A new science has been born, practically a new science, although scholars and thinkers and philosophers for generations have used the science, perhaps unwittingly, but there is a new science, it is called the science of semantics. Three universities I can think of at the moment, Northwestern, the Illinois Institute of Technology and Harvard have established schools, or chairs, in the field of semantics. Semantics is nothing more or less than a person acquiring such a clear conception of what a word means that when that person wishes to argue or discuss a problem, he will use the best word, the only word, which will, with complete adequacy, incorporate exactly what he means. In other words, a person who is well grounded in the science of semantics never uses the wrong word. The word he does use is the final choice, the ultimate selection of the one word which will accurately and adequately circumscribe his idea.

I would like to apply the science of semantics for a moment to this word "Christianity." When we use the word "Christianity" to a great many people it connotates a wide variety of meanings. Before I arrive at any conclusion on my question this morning of whether or not Christianity is possible, in our international relationships, the relationships between ourselves, or our own individual relationships to God, I should like to apply the science of semantics to Christianity.

What do we mean when we talk about "Christianity?" What does that word "Christianity" convey to your mind? I don't know how many are here this morning, several hundred I imagine, and if I were to walk down the aisles of the Church and stop and ask you intermittently, as I walk along, "What is Christianity?" I think I am quite safe in assuming that almost each person would have an entirely different definition and conception. To some it may mean a dogma which incorporates the historical and traditional idea of Christianity in the field of theology. There are others who might think that Christianity is a church, and that some religious organization or ecclesiastical institution is synonymous with the word "Christianity," and the vision which automatically and immediately comes to your mind when you think about "Christianity" is one that identifies it and associates it with some church, and you think of the church and Christianity as being synonymous. There are others who think of Christianity as something which encompasses a great personal experience, an individual experience, when you feel that by the embracing of Christianity your own individual soul becomes saved, and you think of Christianity in terms of personal salvation; that some-

thing has happened to your own individual soul related to Christ and related to your conception of Christianity that has resulted in your personal salvation; that you personally have gone through some experience, something has happened to your own inner consciousness, and you feel that whatever took place has given you a distinct place in the general progression and development of your soul, and that whether you live or die you are a part of this Christianity—an individual experience between you and God which belongs within the areas of your own consciousness and may have nothing to do whatever with other interrelated relationships in the world about you.

There are others who would think of Christianity as just another religion. Well, of course, Christianity is a religion, and when you use the word "religion" in a synonymic sense you indicate that you also recognize that there are many religions other than Christianity, and to the student of comparative religions who has studied the growth, development and effect of other religions throughout human history, Christianity may be another religion, and you think of it scholastically and historically in association with the general development of the religious consciousness of man and you think of it as another segment in the long period of development and evolution in which man is gravitating toward some higher conception and reality.

And so, I could go on and on with a multiplicity of conceptions about Christianity. I prefer not to take up, in the sermon this morning, any of those conceptions at all, those that are related to the argumentative and controversial matters of our thinking, or our living. I am thinking this morning of Christianity in other terms and other concepts, and quite simply—and it can be simplified—I am not thinking of Christianity as embodied in the custody of a Church, I am not thinking of it as synonymous with any form of ecclesiasticism whatever, I am not thinking of Christianity in the form of our own personal inner experience with the principle of conversion, a principle in which I believe. I have seen it operate too often to deny its existence and its power. Conversion, if we are to analyze the word into its historic beginnings, simply means "change." When a person becomes converted, in the highest sense of Christianity, to Christ, it simply means that that person has become a changed person, that the things they once did they now do no more, and the things which they once loved they now love no more. In other words, in a person's individual relationship to Christianity, that conception of complete change of emphasis, reorganization, revaluation of life is fundamentally sound, it exists, it has identity, and it is psychologically true. When a person accepts Christ in the highest and best sense, the affirmation and the establishment of the fact of that person's accepting Christ is determined by a changed person that results from accepting Christ. No person can accept Christ without becoming a changed person. There can be no doubt about that.

Now, I am thinking of Christianity this morning, when I ask the question "Is Christianity Possible?," not as a theory of theological implications, I am not thinking of it with the difficulties which are involved in a rational conception of its origin, I am not thinking of the complicated, intricate, difficult factors in the field of theological rectitude, I am not thinking of it in its historical, traditional manner at all, I am thinking of Christianity as being synonymous with the things Christ taught and the principles which Christ advocated. There is no Christianity in

any church, no matter what it is, there can be no Christianity in any life, no matter what it says it believes, no matter what the institution might stand for, *UNLESS THE PRINCIPLES AND THE MORAL VALUES WHICH CHRIST TAUGHT ARE PRACTICED IN THE LIFE AND IN THE INSTITUTION!* Anything else is sheer, plain, unadulterated hypocrisy and subterfuge. For any institution, or any individual, to shout from the housetops about Christ, promulgate a theology about Christ, teach a system of dogma or creed about Christ, advance any theories about what happens to the individual soul in the acceptance of Christ, anything that emphasizes a Christianity *ABOUT CHRIST* and not *LIVE THE CHRISTIANITY OF CHRIST*, is not to be a Christian at all. For the final judgment pronounced by Christ himself, and the final test announced by the Master-Teacher was this: "By their fruits ye shall know them." No person's Christianity, and no institution's Christianity is determined by what he says or what it claims or believes about Christ, but every person's Christianity, and every institution's Christianity, is established and justified and proven by what that person, and that institution, *DOES* with the principle of Christ!

Now, in the light of that, let us ask ourselves the question, "Is Christianity Possible for this World?" Is it possible? Obviously, the Christianity of institutionalism is possible, for we have it. There are 600 million Christians in the world, that is, 600 million men and women who have embraced Christianity and have stood up and have been counted as Christians, 600 million. Now, permit me sanely and quietly, and I hope logically, to ask you this question this morning: with 600 million followers of Christ, men and women who say, "I am a Christian, I belong to the church; I am a Christian, I follow Christ"—permit me to ask you this morning what do you think would happen—now just forget for a moment all the arguments, all the theological controversies, forget for a moment whatever you may be, a Liberal, Modern, Fundamentalist, Roman Catholic, a Jew, whatever you might happen to be in your loyalty, just dispassionately and quietly, without any heat or passion at all, just let me ask you a question: what do you think, *WHAT DO YOU THINK WOULD HAPPEN IN THIS WORLD IF THE 600 MILLION CHRISTIANS IMMEDIATELY PUT IN PRACTICE THE TEACHINGS OF CHRIST!* It makes one almost breathless, does it not, with what might happen? Supposing the 600 million Christians in the world at this moment, six or seven minutes after twelve, on this day . . . that every one of those 600 million Christians would say to themselves, "From this moment, no matter what church I love, what creed I believe, what fellowship I maintain, from this moment as a Christian I am going to live and project the principles of Christ." What do you think would happen? Not a single one of those Christians would find it necessary to leave their church, the church is very essential, very necessary, and most people need the church, some kind of a church, they need the protective influence, they need the communal value, they need friendships, they need to know similarly-minded people . . . the church is a great and necessary institution, of course it is. It is a deathless institution. The gates of hell shall not prevail against it. I am not asking that. Not at all. No matter whether they may be members of the historical Church of Rome, or find the roots of their religion in the Reformation, I am not interested in that. What I am asking is a very simple thing.

Supposing that 600 million people in the world should say, "From now on, I am going to live, act, reflect, perform the Will of God as revealed through Christ." That's Christianity! I think that Christianity is a manifestation of the Will of God seeking to express itself in human life and human society. That is why the very heart, soul and inner life of Christianity to me is *ACTION*. I am not interested in labels, or creeds. I can work with any type of Christian, Roman Catholic, or any of the multiplicity of Protestant denominations. I do it every day of my life, I am working with them, with their ministers, their priests . . . never find it difficult. Find myself easily adjustable to any of the theological distinctions; never argue with them, it does not impress me. Christianity is the medium through which there may be articulated in the world the Will of God. Jesus, upon this earth, was only concerned with one thing, just one thing, and that one thing was how to make articulate in human life the Will of his Father. That was the only thing that concerned him.

So, is Christianity possible? Why, my dear people, Christianity is not only possible, but it is necessary as the medium through which the Will of God for the Kingdom of Understanding upon the earth can be made articulate, taking into consideration, always, its Judean background with the comparable ethics that run through the entire field of that great fundamental preface to Christianity, the field of Judaism. Can't you see what I mean?

What are some of the things? Well, how long has it been since you read the Sermon on the Mount? You probably know every word of it when I read it, as I frequently do from Sunday to Sunday. Many of you can go right along with me with the words. What is Christianity? The heart, soul, life of Christianity is in a little word—"love." Now, don't confuse it with a sickly sentimentalism, don't confuse it with a lack of virility, don't confuse that conception with a weakness or an anemic attribute! That is where Nietzsche made his great mistake when he called Christianity a religion for weaklings! That is where Karl Marx made his tragic error when he called Christianity a religion of degeneracy and decay! That is where all men who fail to understand the dynamics of a great love associate the idea with weakness and anemia. *LOVE IS THE MOST VITAL AND THE MOST DYNAMIC WORD IN OUR LANGUAGE* and Christianity was born in love. "God so loved the world . . . Love your neighbor . . . Love your enemy," and in the final consummation and rebuttal by the Master-intellect of Galilee, whose sensitive soul was so attuned to the need of men, their hunger, poverty, economic distress, their industrial iniquity, their slavery, their diseases, everything which interfered with the full, beautiful development of the human personality, everything, poverty, worry, illness, sorrow, tragedy, everything that defeats the rich, full expression of life, Jesus opposed, and to oppose poverty, iniquity, economic tragedy, industrial unrest, disease, and every other thing that constitutes a barrier to the full development of the human personality . . . to oppose that is to be a Christian, whether you belong to a dozen churches, or none at all. That's the heart and the soul of Christianity! There is the old philosophy to save the world.

What would happen—I want you to ponder—if 600 million people in the world would say: "It is enough, we have had enough selfishness, we have had enough envy, jealously, racial superiority, false nationalism, we have had enough fighting for dollars, we have had enough jeodardizing of the

very soul of the race, WE HAVE HAD ENOUGH!" Now it is time for Christ to act, and he would act, and the only way in which he can function is through you and through me. We are the Christians of the Christ! What do you think would happen if, at this hour, in the White House in Washington Mr. Murray, the President of the United States, and others in authority, the great financiers, the great industrialists, trying, Trying, TRYING, motivated by their respective self-interests, concerned about their own immediate future . . . what do you think would happen if, in the midst of that great conference, the conference taking place now—meat, transportation, communication, in which every interest of the American people is involved . . . what do you think would happen if, at these conferences, one of these gentlemen, or both of them, and they are both normal Christians, practically every one of the present deliberators and leaders in Labor, including the President of the United States, who is a member of the Baptist Church, others members of Protestant Churches, and the great Roman Catholic Church . . . what do you think would happen if these men would suddenly say: "Gentlemen, we are supposed to be Christians. Let's open the door, gentlemen, and permit the Man of Galilee to be an arbitrator, let's look at these problems with him." What do you think would happen?

Do You Believe in God?

If someone chanced to ask me, as we
passed along the way,

"Do you believe in God?" To him I
think I'd say:

(The towering trees, the new green
grass, the merry babbling brook,

All the breathless wonders in a picture
story book;

The carefree laughing children, working at their play,

All the keen adventures of each and
every day;

The budding joy of early springs'
first robin-red-breast's song,

All the hustle bustle of the restless
seeking throng;

The gentle buzz of cricket songs ahumming through the night,

All man's mixed emotions at an unexpected sight;

The blanket of the night sky, with its
smattering of stars,

All the love of loved ones, forever,
ever ours;)

Oh! with this proof so endless, would
it be so very odd,

If my answer to his question was,
"Yes . . . I believe in God."

—*Constance Burke*

CHANGE OF ADDRESS

Have you changed your address? The church office would greatly appreciate your cooperation in keeping its mailing list up to date. There are other changes, too, such as the change of name when a marriage occurs. Sometimes mail goes astray because Miss So-and-So presumes of course that the church office knows all about it when she marries and becomes Mrs. So-and-So and changes her address. Kindly cooperate and keep the record straight. Thank you!

May H. Harrison, Secretary, The Peoples Church.
941 Lawrence Ave., Chicago 40, Ill.

The Liberalist

FREEDOM—FELLOWSHIP—CHARACTER

PRESTON BRADLEY, LL.D., D.D.....Editor
GRACE THAYER BRADLEY.....Associate Editor
MAY H. HARRISON.....Business Manager

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EDITORIAL

I AM sure there is no man in any position on this earth who has to face the problems which confront the President of these United States. The burdens and responsibilities which are upon his shoulders are probably greater than any of us are ever called upon to carry and it does not seem an extravagant utterance to say that President Truman is carrying just about as heavy a load as any President. Whatever he does or says will be criticized by some and praised by others, but of the many responsibilities which he must meet, there is one which we do not hear very much about, but which I think must be very difficult. The President has the power of filling with men and women of his choosing hundreds of positions in the government—how many I do not know, but I am sure the number must run into the thousands; not that he gives his personal attention to each of these appointments, because while the final decision is his, the preliminary selections are usually made by others. Now there are three classes of positions which, because of their responsibility, if inadequately performed, reflect directly on the President, and these are: members of the Supreme Court of the United States, members of the cabinet, and the ambassadors who represent us in foreign countries.

It is the last mentioned group with which I am concerned. Two of our ambassadors to two of the most important posts in our diplomatic service will soon relinquish their ambassadorships—Mr. Harriman, who is a railroad and corporation millionaire, will soon return from his post at Moscow, and Mr. Harriman has let it be known definitely that he does not want to go back to Russia, and the probabilities are he will not. And the former Governor of New Hampshire, Mr. John J. Winot, who is an extremely wealthy man, is undeniably preparing to relinquish his post in London, leaving a vacancy to the Court of St. James, while ever since the return of Mr. Braden from his post in Buenos Aires to become Assistant Secretary of State, we have had no ambassador there. Up until now, the only men in this country who could possibly accept any of these diplomatic jobs had to be men who were more than wealthy; they had to be definitely rich. These high diplomatic positions only pay salaries of

$17,500 a year—a salary, by the way, which is even higher than is paid to the Cabinet members, but which salary does not begin to meet what it costs these men in living in any one of these capitals, with the entertaining necessary, as established by tradition for effective diplomatic activity. Braden says that the ambassadorship to Argentina cost him $75,000, which had to come out of his own reserves, and even with this tremendous expense he kept everything down to a minimum; while Mr. Winot probably has the most expensive post of all, and it has probably cost him an even greater sum. In the past, the position of representing this country with the rank of ambassador has carried with it a great deal of social distinction, and has sometimes been used to pay political debts and obligations to an administration, but when has merely being rich or a man's being able because of his wealth to fill the post of ambassador, qualified him for what is the most touchy and fragile relationship now in the world—that of international understanding and concord?

There have been, fortunately, many wealthy men who have been wholly qualified for this task, but the point I am making is, that there are men and women too who are not rich, and who could not possibly be used in these positions for that reason, yet who are of such ability that for a nation not to be able to use them is not only tragic but absurd as well. The present condition of all international relations requires that each nation should be able to draft the services of its finest and best diplomatic minds, and whether they have a dollar or not ought not to enter into the situation at all. The world has outgrown and gone way beyond many of these old traditions and practices. We simply have not kept step with the advance which has been made in the realm of science or industry. We are still operating in the horse and buggy age as far as getting the finest quality of leadership in the difficult and intricate sphere of international affairs.

What I am saying is not a reflection on any rich man or woman who may have been appointed to these posts, but what I say is, that because wealth under the present system is a necessity we limit the field. But there is another reason why something ought to be done about this, and that is, that it is a violation of the very democracy that we talk so much about and is presented so eloquently in phrases and *talk*. With millions in the world hungry, freezing and homeless, it is high time that, in cooperation with the Congress, the president do something to cut down the costs which our diplomatic representatives now must meet out of their own pockets. I can think of a half dozen men right now who would be invaluable at Moscow or London or Buenos Aires, but who will never be given the opportunity, not because they lack ability or leadership or character, but simply because they are not rich. It is time now, in the presence of all this world situation and the economic and industrial condition of most of the peoples of the world, that nations have as their representatives in the legations of the world the best available ambassadors, and that some method be devised whereby one's personal lack of money would not be an obstacle to the selection of the ambassador. The condition is serious enough that only the best men should be used and the social traditions connected with the position be subordinated and perhaps suspended entirely. We are in a rut in this matter as a nation, and the sooner we get out of the rut the better it will be. What do *you* think?

P. B.

BOOK CHATS

THERE is a little book of about 100 pages which I know you will find of great interest at any time although it is definitely a Christmas story. It is "Snow Over Bethlehem" by Katherine Millhous and the locale is that part of Pennsylvania where the Moravians came and where they settled and where they still live. The author tells us that her story is one of the most charming in our country and is one which has been buried deep in old diaries and old books. It is upon these records that the plot of this book is based. Only the characters—and not all of *them*—are fictionized. The people who wrote these diaries were Moravians. They were a good and a devout people who came to Pennsylvania in the first half of the 18th century to establish missions for the Indians. If you have ever met any of these Moravians in Pennsylvania, as I have, you would know what a truly, really fine people they are. They have in their Moravian Church a candlelight service which has become the model for candlelight services in churches of all creeds all over the nation. Among them are men and women of learning and many fine artisans, and above all others in the colonies they loved music and especially they loved Christmas, and music and Christmas are inseparable. There would have been no Christmas without music, and music at its best carries the full beauty of the Christmas truth. And these people who came from far-off Moravia so many, many years ago, named their first settlement in the state of Pennsylvania, Bethlehem. The old map reproduced in the book shows Bethlehem, Pennsylvania, in 1755, which is the year the events of the story took place. The famous Bethlehem hymn was sung there in Bethlehem, Pennsylvania, at the time the settlement was founded. There is also another settlement which is called Nazareth. The mere fact that these early Moravians named these two communities after historical places of the Christmas story is evidence of their deep love and appreciation for the whole Christmas theme.

Today the Moravians still live in Bethlehem and Nazareth. In Bethlehem still stand the group of buildings which were the heart of the ancient town, in appearance almost exactly as you see it on the old map, and still the little lamb with the banner veers with every shifting wind on the weather vane above the Bell House tower. Every year, about the time of the first snowfall, the townspeople begin to gather moss and evergreens for the Putzes, or Christmas Cribs. The Putzes are sometimes so large that they fill an entire room, but large or small they are always beautiful. Through the snowy streets during Christmas week everyone goes "putzing"—visiting from house to house to see all the Putzes, for no two are alike, and in the church there is still held the Christmas Love Feast for the children, the trombones still play from the choir-loft, and a child stands up to sing "The Morning Star." I am told there is no place in all the United States where the Christmas season is observed in a more unbroken tradition of the years than in Bethlehem, Pennsylvania. The customs, the methods of observing the traditional season have never been changed in spite of all that has happened in the life of the people, and the

changing customs which the years have brought. This story, which is as beautifully told as any Christmas story I know, would be a book for all, old and young alike, and would increase immeasurably the appreciation of the simplicity and beauty of Christmas. It tells of how the children of the Moravian settlement at Nazareth, Pennsylvania, were sent to Bethlehem, Pennsylvania, at Christmastime for protection from the Indians. Katherine Millhous has brought this story to light, and has made it glow with color. Here is the story told to the children of how Bethlehem was given its name; of the Christmas crib made for the children behind barricaded windows; of the Indian attack turned aside by the music of the Christmas trombones, just as music always has the power to turn back the selfishness and greed of men and bring us all to a deeper realization of the meaning of friendship and love. Music always opposes the ugly and the cruel and the bitter. Woven and interwoven throughout the story and the customs of the people, is revealed the power of beautiful music. This of course is demonstrated in thousands of homes during the Christmas season, when the carols are sung, and when our hearts are lifted and our spirits exalted by the traditional music. The singing of carols which can be heard over the loudspeakers in the streets of our own city's loop during the Christmas season has brought rest and inspiration to thousands of tired shoppers and weary people. That is the beauty of Christmas and its music, and if the children who read this book should some day go to Bethlehem for the Christmas festival, they will have an experience which will add to the beauty of Christmas and to its meaning in our lives. The story is dedicated appropriately to all those in Bethlehem who light the candles and who keep them burning. This dedication might well become a motto for us all—for the nation and the world, "To all those in Bethlehem who light the candles and who keep them burning." Candlelight is the purest light known to science, and the loveliest—and oh, the candles waiting to be lighted in the world: candles of love, candles of truth, candles of faith, candles of kindness, candles of attempting to understand each other; myriads of candles everywhere.

* * *

The Viking Press has recently published a book which ought to have, because of its significance, a wide reading on the part of the American public. It is entitled "Shinto, the Unconquered Enemy," and is written by the distinguished student and writer in the field of comparative religions, Robert O. Ballou. This book is the finest presentation of Japan's doctrine of racial superiority and world conquest in print. You may recall that Robert O. Ballou is the editor of what is called The Portable World Bible, a book which presents concisely and with authoritative translations the fundamental principles of the eight basic source religions of the world. *Now* he has given an exhaustive treatment of Shintoism, the religion of Japan, and in the light of the recent pronouncement by Hirohito, the emperor, this book has added significance. No one can possibly understand the problem of the Pacific and what we face in the future with Japan and the Japanese people without knowing the history of Shinto. To think that we can change over Japan in a generation, after 26 centuries in which Japan has been building, is absurd, but to every person who wants to be informed and to understand the influences which have entered into the making of modern Japan, this book is essential. Not only does it discuss the his-

torical development down through the centuries, but nearly half of the book is composed of writings of the old Shinto period, extending from 712 to 925 A.D. The Shinto period is followed by the second period from 925 A.D. to the year 1700, and the third period takes us from 1700 to 1867, when we enter what is called the intermediate period from 1867 to 1890, and the fourth period brings us down to the modern scene since 1914, to the week of surrender. You can readily see that knowing a book of this character will give one such a comprehensive understanding of what we are facing in Japan that it becomes valuable to every American. There may be those who say, "I am not interested in Shinto or the religion of Japan. That is being wiped out. Japan begins a new day and a new order." Japan is beginning a new day. Of that there is no doubt, but it is a day which will take much longer to see the fulfillment of our hopes than most of us realize. We of the occidental world have nothing comparable by which to judge the scope of the problems which are before us in the world of the oriental. In these words the author states his case: "In the war against Japan the United Nations were fighting not only against an army, a navy and an air force, but also against an ideological force which was more than a thousand years old when Pan-Germanism was born, which, through many vicissitudes has never been supplanted in Japan by vigorously opposing ideas, and which is more powerful in conditioning a people than Nazism could ever be, because it has behind it the strength of an ancient and undying religious reverence. Victory over the armed forces of Japan does not mean that we have conquered the aggressive war-making power of Shinto, which gave them their life, their strength, and their purpose of world domination. Indeed, in view of the hatred which our bombing, and especially the use of the atomic bomb, has instilled in the Japanese, it may well be that we have only strengthened, through our military victory, some of the concepts which have grown out of Shinto. Unless we understand this, unless we proceed in the peace on the basis of this understanding, we have, when all is said and done, won no victory, but merely a vain postponement of the true decision that must one day be made between the concept of international tolerance and cooperation, which marks the desires of the vast majority of the peoples of the United Nations, and Japan's doctrine of race superiority and conquest, originating in and perpetuated by State Shinto, the religion of all of Japan. It was not merely men and airplanes, machine guns and bombs, which attacked Pearl Harbor," but a religion—a religion which has never emerged from primitivism, the ancient Emperor-worshipping religion of self-styled divine Japan, with its Heaven-established mission to conquer the world.

The effect of the recent address of the Emperor, denying his divine origin, on the Japanese people, and against the impact of the centuries, cannot possibly be estimated at this time. How much hidden propaganda may have gone to the people, that the edict was at the command of a conquered nation; and while spoken words said one thing, still, in the fiber of the Japanese soul there was the ancient, old belief that no matter what words the Emperor used, words that perhaps they were told were used under coercion, they have no effect whatever on the truth, from the Japanese point of view, that he still remains a son of Heaven.

The value of a book like this is of course its great and important educational significance in enabling people

to know what Shinto is. But it is even more than that, for it enables Americans to appraise intelligently the problem, and also creates that kind of comprehension which will finally assist in the solution of the problem. To begin such an examination one must go back to the beginnings of Japanese history, and that is exactly what Mr. Ballou has done in this book.

There is no exact knowledge of whether the peoples who were later to form the Japanese race came as conquerors to the islands which are now Japan, whence they came or who they were. It is probable that most of them migrated from Northernmost Asia by way of Korea, and that their migrations covered several centuries before the beginning of the Christian era. There is evidence that the invaders may have included Chinese, Malay tribesmen, Koreans and possibly dark skinned natives of the Pacific South Sea Islands. Conquering the aboriginal tribes they found there, through the combination of destruction and amalgamations, the invaders sometime after their arrival, established the nation which we now know as Japan. From then on until that eventful day on the "Missouri" in which the nation signed the surrender, the Japanese people have written an epoch in the life of mankind which all future nations should know and understand; for the reason that their tragedy, their ambition, their belief in their own superiority will constitute for the rest of history an example of what finally happens when a people become possessed with a vicious ambition and a false religion. If you want to know this whole story, presented in a readable, attractive, clear and comprehensive way, I know of no better book than the book to which I have called your attention, "Shinto, the Unconquered Enemy," by Robert O. Ballou. * * *

It is difficult to find a book which has a widespread appeal and is of interest to everyone, but I think I have found such a book. Surely whatever might be our individual status today, we are all interested in this question of government and of politics, and the book I am bringing to your attention is a book entitled "Systematic Politics," written by Charles E. Merriam, and published by the University of Chicago Press. The name Charles E. Merriam is a familiar one to Chicagoans of my generation and to thousands of students who have gone through his classes during the years and have felt the impact of his delightful personality. If there is one man in this country whose background, experience, training and understanding entitle him to write a book like this, it is Dr. Merriam. Don't think of him as living in an academic cloister, for Dr. Merriam has been out in the thick of the battle of public life, and is the least theoretical of men. He has tested everything he says in the authoritative sphere of experience. I have known Dr. Merriam since 1912, when he became active in the Bull Moose Party, under the leadership of his friend, Theodore Roosevelt. He has written many books in the field of politics, each one of which is against the background of his own participation in the problems of government. He has studied thoroughly that group known as Tammany Hall, and for many years was a conspicuous alderman on the City Council here in Chicago. He has served on various important commissions under several presidents of the United States. He was at Geneva, participated and studied the operations of the League of Nations. There is nothing pedantic or academic about what he says. The man on the street who rarely reads a book of any kind could read this book on Systematic Politics and be bene-

fited. And now after all of his work and writing he reaches the climax of his creative career in this book "Systematic Politics," a book which is about one thing and one thing only—government. There are not many books on government, although the first impression might be that we have had a multiplicity of such books.

This is a book on government and is not to be compared with any other book I know. It is the sort of thing that Aristotle dealt with in his politics over 2300 years ago. Someone has said: "For long we have taken the nature of government for granted and only worried and quarreled about it. The fundamental challenges of this hour are driving us back to the study of government itself. Scholarship itself in this field has suffered from the disease of departmentalism. There was an area marked off and labeled "government" and that field was supposed to be the exclusive property of the political scientist, just as economics belonged to the economist and law to the jurist and history to the historian and the remnant in the field of social relations belonged to the sociologist and the social psychologist.

As R. M. McIver, talking about this book, said: "The political scientist for the most part kept out of the preserves of economics and law and social relations generally, and government became a self-contained system of mechanisms and techniques and processes of administration. It was little concerned with the forces that drove the machine, or the road over which it traveled, or the goal to which it sped. Dr. Merriam is completely free from this limitation. Government is to him a way of adjusting the various personality patterns that struggle for expression and recognition and control, and I quote this paragraph from the book itself: Dr. Merriam says: "This adaptation of energies, interests and value systems lies at the heart of the governmental problem, under all forms of political and other social types, a staple of their activities, after the argument over the ideologies and the group interests has been for the moment disposed of." In other words, to him, government is the sum-total of all our relationships finally, and as the necessary foundation for this understanding he says in examining the roots of government, it is essential to explore the association, or groups, with which government is concerned. "Government deals not alone with individual persons, but with clusters of persons, associating in many other forms for their activities than governmental." You can readily see from these quotations that Dr. Merriam thinks of government and rightly so, as something quite apart from the mere mechanism which we have far too long thought of as its true character. Listen to him again when he says: "The doctrine of freedom is essentially that of opportunity for free development of personal desires for expression, with the possibilities of the personality related of course in the pattern of the common good." He says liberty says life. "Liberty is an end in itself, but it is more than that. It is also a means of arriving at other ends; a method of expression; of personality; a mode of obtaining recognition and possibility of rising in the hierarchy of values in the society." And he tells us in easily understandable words and dynamic phrases what the principal bases of democracy are: "the essential dignity of man; confidence in the perfectibility of mankind; the assumption that the gains of commonwealths should be diffused throughout the community; the desirability of popular decisions in the last analysis and the preferment of the processes of consent to the methods of

violence." One who reads this book could not help but wish that not only would the rank and file of citizens read it, but also that the diplomats and statesmen, members of Congress and all others who have the responsibility of deciding issues and problems which will shape the future of things to come, would know this book. It stands alone in its field. There may be some reading these lines who remember the great campaign which Dr. Merriam had in this city when he was all but elected Mayor of Chicago. As I read the book and thought of my years of friendship and knowledge of him and his great contribution, I wondered what might have happened to him in the active, practical field of politics, had he won that election, and had he chosen to remain in the active political field rather than become the interpreter and the inspirer of the ideals of good government through literature, lectures and his other activities. Personally, the writer is one of the most human of men, with a sense of humor that somehow seems always to be the characteristic of the truly great. It can be said I think without extravagance or exaggeration that Dr. Charles E. Merriam has been one of the most constructive forces for the interpretation of government as well as indicating the achievements which government might reach if each of us would meet our full responsibility as good citizens.

P.B.

The *RADIO* MAIL BAG

By GRACE THAYER BRADLEY

A FEW days ago I read this little couplet in the Christian Science Monitor, titled "Difference":

"The body bows to winter
As a slave before a king,
But the wind skips 'round the corner
To a rendezvous with spring!"

(Signed only M.H.P.)

All this February day I felt I'd had a "rendezvous with spring," because when I awoke this morning my eyes looked upon an amazingly beautiful scene. The sun had risen but a few minutes before I opened my eyes—trailing her rosy pink robes across the eastern sky—and the lake was a sheet of glimmering silvery blue and pink. I sat up in bed and looked for some time at this gorgeous day taking form—the glow seemed to flood my whole being with a sense of thankfulness and appreciation for the beauty of this world—and I felt an inner satisfaction as one having partaken of a feast! The sun has shown golden bright the livelong day, although they tell me it is not warm out of doors. When I watered my potted plants in the south windows, placed there for a bit of sunshine, there arose that nostalgic scent like nothing else in the world, of moist, freshly turned earth when spring sunshine pours its golden, mystic rays upon it! I have a low dish with lily-of-the-valley pips coming up, and a pot of lovely little African violets in bloom; an oxalis with dainty pink blossoms

and some begonias. They give me a great deal of pleasure during the winter. Now let us turn to the mail bag and see what it has to offer:

* * *

Here is a very interesting and delightful letter, written by a radio listener in Evanston, after hearing Dr. Bradley speak of his fondness for boats, of his first ride on a large boat being on "The Tashmoo" running up the Detroit River and his first trip to Europe on a ship of the Donaldson Line out of Montreal! We enjoyed this letter so much and hope you will too:

"Dear Dr. Bradley: Sorry this is late—and I do not like to bother one who has so much mail—but I could not resist this. My room in North Shore Hotel faces my church, where Dr. Tittle preaches, but I cannot always go as I need to rest sick legs so they will work for me through the week.

"I own a boat. I have always had a boat! Never more than a toy, but it was a boat! I could row a big boat on a small lake alone, when I was 8.

"I was born in a small town in Michigan, Centreville, in St. Joseph County. We had a stream, two mill races, a mill pond in the town, and lakes within walking distance, and short rides. My father and brother fished, and I fished with a bent pin, in the grass or anyplace, and caught whales! When I was old enough I ran the line between my teeth, let it lay in a groove in the prow of the boat, and trolled as I rowed, alone, for 3-lb. bass and perch.

"I played with my boats in the tub that was under the pump on the back porch, the tub on the ground. And there I discovered the syphon, brokenhearted because others had discovered it before me. I was nine.

"My first ride on a large boat was 'The Tashmoo!'

"When I went as a home missionary to Philadelphia at the age of 22, my brother saw me off on the boat from Detroit to Buffalo, as part of my first trip. I always took the boat after that when going that way, and on vacation trips, did Lake Michigan.

"In 1913 I came home from Scotland to Montreal on the Donaldson Line! I was in Palestine that year, so was on several boats, and then, as later on the coast boats between Oregon and California, I always hobnobbed with the Captain, sat by the Engineer at dinner (one trip), and knew everything about the boat, the weather and the sea that a woman could know.

"While you were talking—because I am a genealogist—I said to me: 'Probably "way back when," he had ancestors who were seafaring men or shipbuilders!' I had found that out—*after* I had made all these trips vacationing during days of missionary service. Now, forced to change my occupation, I find out *other* kinds of interesting information about people—and *think* them out as I hear them talk. (My ancestors were boat owners—shipbuilders—and WHALERS!) In just a few minutes after this decision of mine, along came your remark that perhaps you had inherited this obscession—not quoting. Again we had thought alike.

"Agreeing with you that the most *important* part of the service is the worship service, I must say I always watch for, and always *get,* the spiritual message in your address, along with all the interesting side-lights you have to offer.

"I have an anchor, too. I always have an anchor, and I belong to an organization (U. S. Daughters of 1812) that has it for an emblem; and if I could have kept my home in the little town, and furnished it as I wished, I should have had one room entirely furnished with things belonging to ships and seas—and anchors everywhere. AND—the ANCHOR HOLDS!

Through many vicissitudes it has held, so that the storms have not made too much difference. At present, a lawsuit that I was not responsible for but was thrust upon me, just seems to be dwindling away—I had nothing to fear—for I was anchored and knew I was right. Why worry?

"I would have been in the hospital and not have written this letter for another few weeks, if there had been a bed for me at the time the doctor set. I shall be there in an hour or two; an operation, perhaps two, and the doctors laugh at and with me because I am so gleeful—glad to have it done so I will be better—not worrying about anything—arranging how the wires and 'phones shall be sent if I sail to the next world, as though I were just going to the loop—everything is always all right, even though there are inconveniences—and knocks—because THE ANCHOR HOLDS! I shall miss you the next two weeks.

Gratefully,
Mabel Louise Keech."

* * *

A short but kind note from Mrs. Margaret Ladd enclosed a poem that is worth passing on to our readers I think, so will give you both her note and the poem (by Bonnie White Baker).

"Dear Dr. Bradley: It was my privilege to listen to your services today as I was unable to get out to church. As always I receive such a blessing when it is my privilege to hear you and I thank God this day for your life. You have certainly been a blessing and I pray He will keep you well so you may continue.

"I am enclosing a poem I thought you might like and I wish for you and yours a good New Year.

Sincerely,
Margaret Ladd."

COMPONENTS OF HAPPINESS

By Bonnie White Baker

May Sorrow pass you by, yet as she passes,
May her garments lightly brush you—
That you may be kind.

May Failure pass you by, yet as she passes
May her shadow lightly touch you—
That you may be humble.

May Loneliness pass you by, yet as she passes,
May her coldness lightly chill you—
That you may be friendly.

May Enmity pass you by, yet as she passes
May her arrow lightly sting you—
That you may be tolerant.

And lo, my friend, as down the years you journey
You will find the way to happiness—
An understanding heart.

* * *

It makes Dr. Bradley very happy when he hears that, associated with the pleasure of homecoming, the boys have looked forward to returning to the Church and to hearing him preach. This thought is expressed in the following letter from William Gaskill. Scarcely a Sunday now but that some more of our boys have returned and are in church, where they receive a hearty welcome from pastor and people:

"Dear Dr. Bradley: One of the things associated with home to which I have looked forward during 43 months in the service has been the privilege of hearing your inspiring sermons. I tuned in this morning and found as usual that you can turn us from thoughts of despair to thanksgiving for our achievements and hope in a nation

which forged a two billion dollar weapon of war.

"We have met briefly on occasion in the past. I was connected with the Junior Association of Commerce and Iroquois Fire Memorial Association. I lived in the Marlborough bachelor apartments prior to my entry in the service.

"As a proof of your counsel of faith and courage, I should like to cite my experience. I entered the service as a buck private, full of apprehension, and emerged two weeks ago a Captain. Although I didn't serve overseas, having spent nearly three years in Texas, I am gratified at having been able to make a contribution to the war effort. I also acquired a wife and charming daughter, after 36 years of bachelorhood. We expect to be present at one of your services soon and I hope that we can renew our acquaintance. I am grateful to be able to enclose a check.

Sincerely,
W. S. Gaskill."

* * *

Well, there are many fine letters, but lack of space prevents giving you more at this time. Please be sure to write—AND—KEEP—ON—THE—BEAM!

DR. BRADLEY'S ENGAGEMENTS FOR JANUARY, 1946

2—Radio Address. WGN
Book Lecture. Peoples Church
3—Radio Address. WGN
4—Radio Address. WGN
5—Radio Address. WCFL. Teachers' Union
6—Two services. Peoples Church
7—Radio Address.
Address. Ad. Men's Post, Legion
8—Radio Address. WGN
Address, Sinai Sisterhood, Shoreland Hotel
Address. Annual Meeting Kiwanis Club, Brookfield, Ill.
9—Radio Address. WGN
Attendance reception to Gov. Stassen
Book Lecture. Peoples Church
Address. Men's Club. Sinai Temple
10—Radio Address. WGN
Address. Chicago Public Library
Book Lecture. Uptown Players
11—Radio Address. WGN
Attendance Meeting Chicago Council Against Racial Discrimination. YMCA
Radio Conference. WGN
13—Two services. Peoples Church
Radio Program. WGN. Premier "Your Right To Say It"
14—Radio Address. WGN
Library Board Meeting
Board Meeting. Peoples Church
15—Radio Address. WGN
Address. Round Table. Sherman Hotel
16—Radio Address. WGN
Attendance Mayor's Com. on Race Relations
Book Lecture. Peoples Church
Address. Adolph Kraus Lodge Covenant Club
17—Radio Address. WGN
Address. Chicago Public Library
Address. Annual Meeting. Bryn Mawr Community Church
18—Radio Address. WGN
Address. Columbia Woman's Relief Corps.
Conference. WGN. "Your Right to Say It"
19—Attendance Uptown Players Center Reception

20—Two services. Peoples Church
Radio Program

21—Radio Address. WGN
Address. Jewish Men's Club, Windemere East

22—Radio Address. WGN
Address. Junior Assoc. of Commerce, Wedgwood Room
Address. Woodlawn Boys Club

23—Radio Address. WGN
Book Lecture. Peoples Church

24—Radio Address. WGN
Address. Chicago Public Library
Address. St. John's M. E. Church

25—Radio Address. WGN
Radio Interview. "Charm School"
Radio Conference. WGN. "Your Right To Say It"
Address. Southfield Methodist Church

27—Two services. Peoples Church
Radio Address. WGN

28—Address. Irv. Korach Aid.
Congress Hotel
Board Meeting. Chicago Public Library
Radio Address. WGN
Address. Austin Lodge B'nai B'rith

29—Radio Address. WGN
Address. Dinner, Chicago Council Against Racial Discrimination

30—Radio Address. WGN
Cutting record. WGN
Book Lecture. Peoples Church

31—Radio Address. WGN (Transcription)
Address. Chicago Public Library
Address. Sportsmen's Banquet. Western Michigan College, Kalamazoo, Michigan

WEDDINGS

3—Russell Pitts and
Marie Layden

11—Robert Henry Wiggins and
Miss Barbara Barna

16—Willard Nelson and
Valerie Johnson

19—Perry John Chase and
Jeanne Browning

22—Carl Rohde and
Nancy R. Brand

24—Leonard Norton and
Anastasia Reagan

26—Ralph K. Russell and
Katherine Herold

Wm. E. Pallman and
Emily Gifford

Lt. Col. Paul Olson and
Anita Madson

George C. Wehinger and
Edna S. Donegan

27—Harold Moore and
Annabelle Cavanaugh

CHRISTENINGS

6—Stella Stephanie Simmons
(Adult)

FUNERALS

2—Thomas Williams

3—Mrs. Lillie B. Laas

4—Hugo Arnold

9—Mrs. Gilkey
Mrs. Ella Baker

12—Josephine Jouris
Amanda Dreede

14—Mrs. Mary Jane Mogg

15—Mrs. Clara B. Bryan

16—Mrs. Mary Lange

19—William Rapp

21—Mrs. Anna R. White

24—A. A. Jones
Claude Gregory

26—Mrs. Suzanne Rekuss

28—Richard Spies
Guy W. Eicholtz

29—Mrs. T. Kennard

BROTHERHOOD

NOT one person reading these lines had anything to do with his or her origin: we did not select our color, we did not select our race. We had nothing whatever to do with the choice of our parents—nothing. But I am sure every one of my readers will agree with me that if you could have chosen your father and mother, you would have done exactly what I would have done, chosen the ones you did have. The problem of democracy as I see it is to create an environment in which we can retain our inevitable differences without hurting or hating each other because of what we are. What are we all striving for anyhow in this world? What is it all about? May it not all be simplified into just an effort to live life together without inflicting injury and pain upon each other? What else is worth while? What else is important?

The great difficulty is that there are too many people who want every one to be molded after their pattern and they want every one to believe as they believe and anyone who is not their color or their race is an object of derision, criticism and condemnation. Of course there is much to criticize in every race, but it seems to me that the standard by which we ought to judge people of different races and creeds and colors is not by their worst examples, but by their best. Instead of bringing a blanket condemnation because of what some individual may be in a race or a creed, why not recognize the contributions made by the best examples of those races and creeds? Instead of condemning all negroes because of what the illiterate, demoralized criminal may be, let us also see one of the greatest orators of all time, Booker T. Washington, one of the greatest scientists in the world, Dr. George Washington Carver, one of the greatest poets, Paul Lawrence Dunbar, one of the greatest singers, Marion Anderson, and hundreds more who could be mentioned. They, too, are negroes. Instead of hating all Catholics because of what one Catholic might be, let us think of the hundreds who have distinguished themselves in every area of life. Instead of condemning all Jews because of what one Jew might have done to us, let us not forget that in every field of life there are names which add lustre and beauty, who are kinsmen of the Christian's hope—the man of Galilee. Surely we will become sufficiently adult minded to recognize that no one nation, no one religion, no one race, no one color can be wholly and completely condemned, and to do so is only to add to the agony of the world.

You cannot force brotherhood. It can't be done by law. It can't be done by jails or policeman's clubs. It can't be done by trying to crowd people all into one groove, or trying to create one pattern. No, uniformity is not brotherhood, but unity is, and unity is the ideal, not uniformity. If you want every man to think alike and act alike and live alike, I point you to the tragedy of Germany and Italy tonight.

No ideal which has ever captured the mind and heart and soul of mankind is higher than the ideal of brotherhood. You say "it never can work." I tell you it can. I have seen it work. I know it works. The trouble is, that more of us do not work to make it work. If you will try practicing brotherhood for this one week, the ecstasy which will come to your soul will be something you have never known, and if you try it for a week, you will try it always. It is life's most glorious privilege. P. B.

AN APPROPRIATE GIFT

WE can think of no finer gift for a friend, a relative or a neighbor, than one which will remind them of your love every month in the year.

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* * *

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"THE DEVIL AND DANIEL WEBSTER"
A Dramatic Recital by
J. BRADLEY-GRIFFIN
With Joe Anderson at the Piano
SUNDAY, MARCH 3 4:00 P.M.

* * *

MARCH SPOTLIGHT
"THE LATE GEORGE APLEY"
by
George Kaufman and John Marquand
A Play Review . . . by ANN BIRK KUPER
THURSDAY, MARCH 14 8:30 P.M.

* * *

COMING!
Our April Production
"YOU CAN'T TAKE IT WITH YOU"

Honor Roll

Adams, Franklyn
Adams, LeRoy
Allen, Robert George, Ens.
*Anderson, Frank
Anderson, Harold
Anderson, Norman P.
Andrey, G.
Arms, George F., Stf. Sgt.
Arnopol, Richard Arthur
Ball, Kenneth R.
Bartlett, Tommy
Baumann, Robert
Berglund, William
Berhalter, Howard
Blue, Lloyd, Jr.
Blue, Wayne P.
Bluhm, Arthur
Bluhm, Ben C.
Bluhm, Herbert, Major
Boaz, Charles
Bower, Clyde F.
Brosious, Donald W.
Brosious, Edward P.
Buchanan, James W., Sgt.
Bunn, Robert R.
Burkhard, Gordon Robert
Byron, R. B.
Cappelli, Mario, Jr., Lt.
Carlseen, Howard
Carlton, Rosalie M.
Christ, Frank G.
Code, James
*Crane, Charles C.
Cuzort, James T.
Dahlstrom, Gordon R.
DeWees, William Robert
Droth, Betty
DuMont, Harry
Dwinell, Robert M.
Eddy, George G., Jr.
Edelhart, Marvin I.
Eldred, Robert L., Lt.
Elya, Verl
Eronson, Frans
Estal, Wendel, Cpl.
Ettelson, David
Etter, John T., Jr., Lt.
Faulkner, Donald G., Cpt.
Felch, George
Fishman, Carl Leonard
*Formanek, George, Jr., Lt.
Fortuin, George J.
Fulton, Robert Harry
Fuss, Charles, Cpl.
Fuss, June
Freitag, George
Freitag, John L.
Garner, William C.
Gau, William R.
Gill, Robert E.
Goetz, Fred H., Jr.
Gray, Harry S.
Gregg, Noel Dudley
Gregg, Robert D.
Haban, Andrew, Cpt.
Hagen, John H.
Hangel, Robert L.
Hannum, Robert
Hansen, Harold E.
Hansen, Robert J.
Harbert, Marvyn F.
Harling, Robert, Sgt.
Heg, Winslow
*Killed in action.

Henderson, Tom
Henderson, William
Hendrich, John
Henning, Anne E.
Hobbs, William F., Sgt.
Hoots, Harold W., Cpl.
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Hurley, William R., Sgt.
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SUNDAY MORNING SERVICE (Broadcast by WJJD) ..... 11:00 a.m.

SUNDAY EVENING SERVICE ..... 7:30 p.m.

CHURCH SCHOOL OF RELIGIOUS EDUCATION—Anderson Hall .. 9:30 a.m.

WEDNESDAY EVENING BOOK LECTURES ..... 8:00 p.m.

CHOIR REHEARSALS—Every Thursday, Church Auditorium ..... 7:30 p.m.

WOMAN'S CLUB—Regular meetings in Anderson Hall ..... 1:00 p.m.
Monday, March 11th, Conservation Day, Mrs. John Powell, Chrmn. Speaker, Mr. Arthur Seniore, Pres., Isaac Walton League, subject, "Shooting Wild Life With a Camera." Guest artist, Miss Yvonne Ray, Coloratura Soprano.

Monday, March 25th, Art and American Home Day, Mrs. F. C. Klemp, Art Chrmn.; Mrs. R. W. Lee, Am. Home Chrmn. Exhibition of Am. Paintings; Guest Speaker, Dr. Preston Bradley.

PROFESSIONAL AND BUSINESS WOMAN'S CLUB
Meeting in Anderson Hall ..... 8:00 p.m.
Monday, March 4th, Mrs. L. E. McCloy, Program Chrmn., presents Clyde Bassler, soloist, Elsie Alexander, Accompanist, and Mrs. Clyde Bassler, Narrator, in "One World of Song."

Monday, March 18th, Town Hall Meeting: Mrs. L. E. McCloy, Moderator.

Monday, April 1st, April Fool Party.

MEN'S CLUB—Meeting in Anderson Hall, 4th Monday of the month .. 8:00 p.m.
March meeting—March 25th

USHERS' CLUB—Meeting in Anderson Hall, 1st Tuesday of each month 8:00 p.m.

THE UPTOWN PLAYERS—1219 N. LaSalle St., Whitehall 5257
J. Bradley-Griffin, Director; Mary Clarke, Sec.-Treas.
(See Special Schedule, page 22, this issue)

Dr. Bradley's Radio Schedule

WJJD—Dr. Bradley's Sunday morning service ..... 11:00 to 12:30

WGN—Every Sunday—"Your Right to Say It"
Dr. Bradley, Moderator ..... 6:00 p.m.

WGN—Every Weekday Evening, Monday through Friday ..... 6:00 p.m.
Book Review on Wednesdays—Question Box on Fridays.

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